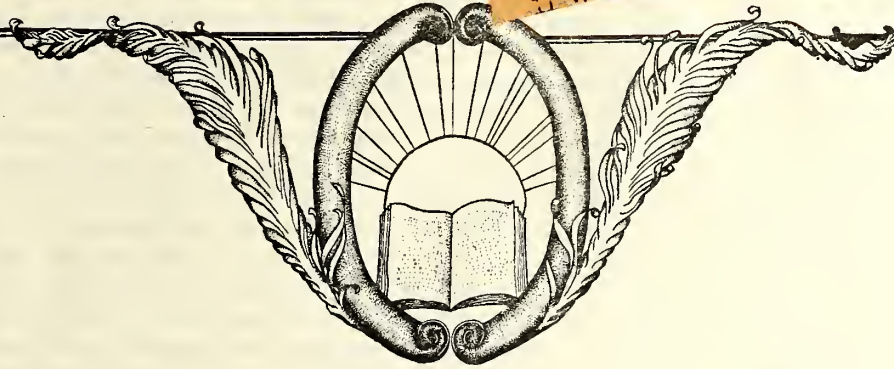


The Christian Sun

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J. O. Atkinson, Editor.

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THE RESURRECTION.

(Luke 24: 1-12).

But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James; and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk; and they disbelieved them. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen clothes by themselves; and he departed to his home, wondering at that which was come to pass.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL COMMENT.**The Deadly Cigarette.**

We wish every Judge in North Carolina, and elsewhere as for that matter, had the conviction about the cigarette that Judge James L. Webb, of our District Court has, and then would not cavil at making those convictions, but speak them out in the open as did Judge Webb to the Grand Jury at Raleigh last week. The Judge went straight to the mark in words to this effect:

"This is a fast age and men often don't take time to raise their children. They want to make money and get rich quick. They will take cognizance of the death of a pig or the loss of a chicken. ,

"All this time somebody is selling the boys something. It is not liquor as a rule, for boys of the ages from eight to ten or twelve do not drink. But the boys are smoking by stealth, running behind the house where they can't be seen. You see them every day and night puffing away at the cigarette. I don't know what it is that is harmful about them, but the scientists do. It would make your heart bleed if you went over this State as I have done and saw the boys killing themselves smoking cigarettes. It is killing hundreds and thousands of them in North Carolina. I have seen four or five of the finest young fellows that I have ever known, die from this cause.

"And it is not only killing the boys, but it hurts young men. I have made up my mind that if I ever get a man who sells cigarettes to boys, he will get such punishment as will keep him from selling any more soon. I think when we see a boy smoking, it is the duty of every good citizen in North Carolina to put his arm around that boy and beg him to quit."

Judge Webb is right. The deadly cigarette is carrying thousands to their graves before their day.

Men and Money.

According to the esteemed Charlotte Observer, and the Waterbury, Conn., American, the time has come when, if money is not more than the man, it certainly makes the man, in politics. These papers both cite the case of ex-Governor Aycock who offers for the United States Senate, and who though exceedingly powerful and popular when he left executive office two terms ago, is now at best no better than third in the race for the Senate. Certainly something is the matter. We haven't a man in this commonwealth, all will admit, who is more eloquent in public address, more powerful and persuasive in political assemblies, and who has a finer record as a public servant, when he was in office. Yet the

two leading candidates for the Senate, one the present occupant, the other the Governor of the State, seem hardly to reckon with Aycock's candidacy. Now the papers above cited claim that this is all due to the fact that Aycock is not in control of any of the political machinery, and what is needed now, to quote, "is money to finance the enterprise for him. Let the hat be passed around and put at least \$25,000, or \$30,000, in it." "Modest worth no longer counts," continues the American, "The most effective thing a man can do, who is not a politician, but has worthy ambitions, is to employ a man who knows how to present his case and interest the workers in his cause."

This paper is not interested in candidates, as that matter falls not within our province. But, in the light of recent events, this is a severe indictment.

Mr. Stephenson, of Wisconsin, who, it was admitted, spent more than \$107,000, in getting elected to the Senate from his State has just been exonerated by a majority vote of the Senate from having spent that amount "illegitimately." Mr. Lorimer, of Ill., has been under indictment since he arrived in Washington for the lavish, questionable manner in which thousands were spent for his election, and he is now practically exonerated.

Does modest worth no longer count? Is money more than the man? Is the machine more powerful than personality? If so we have indeed come to perilous times. Men, and not money, are the strength and glory of any nation; character and not cash is the coveted goal of right ambition. There is little to inspire us if money can buy the highest positions and offices.

The Price of Funeral Sermons.

It is all right for the family to pay the preacher when at personal inconvenience, expense and labor, he has been called upon to preach the funeral of some deceased member. But just what the price shall be seems now a matter of speculation and jurisprudence. According to the papers, a Catholic priest, Rev. F. A. Becker, is suing a widow in his parish for \$25.00 and interest for preaching the funeral sermon of her late lamented husband.

The preacher in the case contends that his sermon was well worth amount named, and thinks his charges reasonable and low enough. The widow dissents. She contends that the preacher criticised her husband for non-attendance at church which criticism detracted from the funeral sermon at least \$15.00 and that she offered the priest the remaining \$10.00, which he refused, said priest declaring

that the criticism of the dead man in no wise detracted from the sermon. We shall watch the outcome of this suit with eager interest with distinct sympathy for the widow in the case. Meanwhile we advise preachers not to criticise the dead if they are counting on large burial fees. Brethren, we are living in a queer world.

THE BIBLE IN THE HOME.

The Bible in the home means much for the young who grow up therein. It is not precept that counts so much as example; and however far any may wander even from such a home, they can never doubt that religion can be real, or that God has spoken to men in words they can hear and understand. It is from such homes that the Bible goes out to serve in other homes and other lands—in the sailor's box, the servant girl's trunk, the emigrant's baggage. It cheers the mother's heart to know that although her son is far away, he nevertheless draws near to God in His Word; and that space vanishes as the sundered ones meet around the throne. And who can tell how many have been kept from evil amid new surroundings and strange temptations, by the habit of daily reading some portion of God's Word.

It is told of a mother of a family whose husband was an unbeliever, who jeered at religion even before his children, that she nevertheless succeeded in bringing them all up in the fear of the Lord. When asked how she managed this she said—"Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible on my table. This Holy Book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action—I opened the Bible, answered, reproved, or encouraged them. The constant reading of the Scriptures alone has brought the prodigy which surprises you."—Christian Vanguard.

DELEGATES TO THE SOUTHERN CHRISTIAN CONVENTION.

Entertainment will be provided delegates of the Southern Christian Convention who notify W. P. Lawrence, chairman entertainment committee, Elon College, N. C., by April 15, of their purpose to attend the Convention.

The Convention will be in session April 30—May 3, and in order that entertainment may be assured it is almost absolutely necessary that you write the chairman of the entertainment committee by April 15.

"ALIVE UNTO GOD."

Rev. J. H. Jowett, M. A., D. D.

(An Easter Sermon.)

"Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Rom. vi. 11, R. V.

Surely this text unfolds to us the true significance of Easter-tide. The word is addressed to Christian believers, the believers in the Lord of the Eastern morning, who had emerged triumphantly from the grave. The letter is written to "all that are in Rome," living in that proud, materialized, petrified world; dwelling in that home of carnal power, carnal pomp, and carnal lust, moving amid wealth, and gaiety, and luxury, and cruelty, and death. This little church is set in the midst of that vicious city. And the majority of the members of the little church are probably slaves! Imagine New York denudded of every Christian sanctuary; the name of Jesus unknown; the name scarcely registered in the criminal roll of the empire. And imagine that same New York drunk with lust of power, and rotting in luxury, enfeebled and broken by the pride and revel of the garish day. And further, imagine in New York a little handful of believers, many of them the poorest laborers, the drudges of the metropolis, meeting together as the disciples of One Who has just met His death upon the gallows. There you have it! "To all that are in Rome." To such as these were the words addressed. The letter taught how, in that seething, immoral, noisome city, it was possible to live a Christian life.

"Reckon ye . . . yourselves . . ." First of all, they were enjoined to regard themselves in a certain way. It is a very vital matter how we "reckon ourselves up." Our private thought about ourselves has very far-reaching issues. What am I? How do I reckon myself? That is a very crucial test. In my secret mind how do I regard myself? As what? As a muck-rake? As a gourmand? As a sponge? As an animal? As a mere worm? Or as a man? It is not altogether a matter of indifference how other people reckon me up, but it is of infinitely greater moment how I reckon myself. And all this is as true of professed believers in Christ as it is of the man of the world. How do Christians reckon themselves up? When they stand before themselves and soberly salute themselves, what are they saluting? What is their highest thought about themselves? All this is very influential, because it is a law in life that our character never rises higher than our thought. "As a man thinketh in his heart, so is he." The thought that I make of myself is the thought that makes me,

and therefore it is a good thing, nay, an imperative thing, to give consideration to our reckonings. How then does the Apostle counsel us to reckon?

"Reckon ye . . . yourselves to be . . . alive unto God." Make that the beginning of all your thinking. Make it one of your basal assumptions. And how much that means! Let us get the trend and vigor of the phrase. If we say that a man is alive unto money, we mean that he has a keen eye for opportunity; that he scents the distant markets; that he is alive and active while others sleep. If we say that a man is alive unto beauty we mean that the glory of the world haunts him like a passion. John Ruskin would pause to contemplate the curve of the mud in the rutty road. These illustrations will help us to apprehend the strength of the Apostle's phrase. We are to be "alive unto God." We are to assume that we have possibilities in that direction, sensitiveness toward the holiest, correspondence with the highest. We are to reckon that we are akin unto God. It may be that we are only infantile, but we are alive and akin. A little babe, however imperceptive, is alive to its mother, and is one with the mother in common nature and in the possibility of wondrous correspondence.

Now, to be "alive unto God" implies certain things.

1. First of all, it implies the possession of royal blood. We are kinsmen of the eternal God. Let a Christian affirm this to himself; let him affirm it every day. "Nerve thyself with affirmatives." When we see a flower let us confidently say, "My Father's work." When we see a sunset, let us make the same inspiring declaration. When we mark the growing drift of the generation, let us say, "My Father worketh hitherto." Let us make this a more frequent and outspoken note in our lives. We are of royal blood, and this is all our Father's work. We are princes and princesses in a royal house.

2. And, in the second place, it implies the possession of a royal franchise, "the glorious liberty of the children of God." We are not limited in our movements like visitors to Windsor Castle. We have the freedom of sons of the house. The Apostle Paul gloried in this freedom, and we know what it meant to him. It meant the substitution of great principles for trifling rules. It meant the domination of the spirit instead of the letter. It meant the sovereignty of grace rather than of works. It meant the atmosphere of love instead of fear. Some time ago I saw a number of convicts tilling a field on Partmoor. A little distance away I saw a farmer's sons at work in their

father's field. The contrast was most striking. One set toiled in servitude, the other with the liberty of children. "If the Son therefore shall make you free, ye shall be free indeed."

3. And, thirdly, it implies royal inheritance. There are "such things to be!" Our inheritance reaches out into inconceivable fields. There will be a boundless enrichment of affection. There will be ever more glorious revelation of truth. There will be deepening appreciation of beauty. There will be enlargement of communion with my fellowmen. All this lies before me if I am "alive unto God." "Reckon ye . . . yourselves to be . . . alive!" Assume yourselves to be proud of royal blood, endowed with royal franchise, and destined to a glorious inheritance.

"And reckon ye . . . yourselves to be . . . dead unto sin." Here is another part of our reckoning. Let us again see the force of the phrase. Here is a man of proud, aristocratic air, stalking through a company of yokels on the village green. He moves as though he were dead to men and they were dead to him. It is not a pleasant illustration, but it conveys a suggestion that may help out our purpose here. Christians are to move through the world of sin as though they had no relationship to it. If that world of sin rings up their souls, they are to be as though they were dead. Do not answer. Assume it to be a realm of barrenness and deadliness with which you have no connection. Reckon that! Think that! Say that! Say it to yourself! Say, "I have no connection with that world; I am dead unto it." And the more we assume ourselves "alive unto God," the more we shall indeed be "dead unto sin." Life towards the one necessitates death towards the other.

There is an old legend of a subject consulting his monarch as to how he might escape the enticements of the world, and become dead unto them. The monarch ordered him to fill a goblet with wine, and to all it to the brim. He was then ordered to carry the goblet through the streets of the city. An executioner was appointed to attend him, with orders to remove his head if he spilled a single drop. He carried the goblet in safety. Nothing was spilt on the ground. "What did you see by the way?" asked the king when he came back. "Did you see the jugglers and gamblers in the market place?" The man replied that he had noticed none of them. His mind had been so absorbed in the immediate task that no thought trailed away to surrounding distraction. "So," said the monarch, "learn thy lesson. Become absorbed in God, and thou

shalt be dead to the enticements of the world.—Record of Christian Work.

FOOLY TO NEGLECT RELIGION.

Do you not know that there is suffering in this world, even when the sufferer sometimes cannot determine the cause of it? Then why be such a fool as to teach that there may not be suffering in a future state, of which God warns you? God allows men to suffer here, a world into which they did not cry for entrance. Then may He not allow them to suffer in the future, in a state of which he warns them?

Jesus speaks of a rich man, against whom no sin is implied except neglect of the finer sensibilities of the human nature: faring sumptuously every day, while a beggar lay at his door desiring to feed of the crumbs that fell from the rich man's table, but apparently getting his best earthly comfort from dogs that came and licked his sores.

The rich man seems to have neglected religion and its commandments.

He died and had a fine funeral.

But after his burial he found himself in torment, and in vain sued for relief from those whom he had neglected in this world. He even asked to have the beggar sent to his brethren, to save his family from his own dreadful fate.

How soon a man's fortune may be changed!

There is no encouragement given in the Bible to put off salvation. Only infidels, saloon-keepers, burglars, self-seekers, egotists, and their like encourage the young to postpone repentance till after death.

How anxious a wicked man may be for his family to be saved! but what a fool he is to imagine that some other plan than the one provided by God will reach the hearts of the impenitent!

The fool is forever planning some better way for God to run his Government; and he often dies in his folly.

J. J. Summerbell.

Dayton, Ohio.

AN APPEAL.

Eloenes was looking for only one man. I am looking for ten men, persons, or societies, that will give \$100. each to our new church fund here. Will you be one of the ten? We have at least \$4,000.00 yet to raise for the "Dr. Summerbell Memorial Church" here. We shall have to build larger than we at first anticipated, to meet the needs of a growing Sunday school and church. We appeal to you for two reasons: N. Summerbell was a worthy minister in the Christian

Church; second, our need. Our great need! What person or society will be one of these ten. If you can not pledge \$100., send a smaller pledge—any amount we shall appreciate.

H. R. Clem, Pastor.

Springfield, Ohio.

ELON COLLEGE LETTER.

The Alamance county Sunday-school Convention met with the College on Saturday and Sunday March 30-31, and was an inspiration to us. The attendance was not large, but those present were genuinely interested in the work of religious instruction as the Sunday-school represents it, and the speakers were competent by training and by special preparation.

We were glad of the presence and addresses of such men as Rev. A. B. Kendall, Hon. E. S. W. Dameron, Rev. T. E. Davis, Rev. R. M. Andrews, and Mr. J. Van Carter, general secretary of the North Carolina Sunday-school Association. The subjects discussed were teacher-training, organized classes, home department, graded lessons and schools, cradle roll, house to house visitation, primary and elementary work, and the claims and purposes of the International Sunday-school Association.

The last named subject was discussed most competently by Secretary Carter, who said that it would do the following things for the Sunday-school:

- Encourage Sunday-school sentiment.
- Dispel Sunday-school ignorance.
- Unite Sunday-school endeavor.
- Create Sunday-school enthusiasm.
- Arouse Sunday-school evangelism.
- Train Sunday-school workers.
- Extend Sunday-school methods.

"If you spell down the list of seven things, you will find the word educate, which is at the real work of the International Association," declared Mr. Carter. I think we will all grant that the mingling of Christian workers in a convention on Sunday-school methods and ideals would have these effects, and it would have them in a convention of the Sunday-school forces of a single church as well as of all churches. We have found this out by experience and so hold our denominational Sunday-school and Young People's Conventions, while we at the same time co-operate with the inter-denominational work. I believe however that there is a distinctive work for the International Association to perform, which the individual church alone cannot perform, but I will not take time to speak of that at this time; perhaps later.

Mr. Carter showed himself not only an expert in Sunday-school methods, but a

wit as well. For example he pronounced this problem to the biblical scholars of his audience: "Oscar met his friend Willie upon the street and told him that he had just had a glorious time fishing." "How many fish did you catch?" asked Willie.

Oscar replied: "If to the number of the books of the Old Testament you add the number of the books of the New Testament; multiply that by the number of the apostles that were present at the transfiguration; divide by the number of books Luke wrote; subtract the number of times that the Israelites marched around Jericho; multiply by the number of pieces of silver Judas received for betraying Christ; divide by the number of spies sent by Moses into Canaan; add the number of letters of the city in which a man climbed up a tree to see Christ; divide by the number of apostles that were called the sons of thunder, the answer will be the number of fish caught."

I suppose that this sort of arithmetic would be interesting to two distinguished doctors of divinity in the Christian church, whom I shall expect to tell me the answer the next time I see them. I hope they will catch as many fish as Oscar the next time they visit lake Kilby or the Nansemond or J. Beale Johnson's fishpond.

W. A. Harper.

RALEIGH CHRISTIAN CHURCH BUILDING FUND.

Dear Friends:—Our Christian Church Improvement Society is doing an excellent work for the building fund of the church. I hope you will encourage them by sending at once your personal subscription and thus encourage the Society in its good work.

Standing of the fund, reported March 6th.

Received Since.

Mr. W. C. Whitaker and wife, Cordnas, N. C., \$10.00; I. M. Proctor, Raleigh, N. C., \$5.00; Junior Christian Endeavor, Raleigh, N. C., \$1.00; Jessie Penny, Raleigh, N. C., \$1.00; Rev. J. H. Hall, Raleigh, N. C., \$5.00; Freeman Mfg. Co., Norfolk, Va., \$2.50; H. Payne, Raleigh, N. C., .25; M. Reynolds, Raleigh, N. C., .50; J. C. Spence, Raleigh, N. C., \$1.00 Mrs. E. F. Erwood, Raleigh, N. C., \$1.00 Cash Per. J. A. S., Raleigh, N. C., .25; C. F. Smith, Raleigh, N. C., .25; W. G. Grantham, Raleigh, N. C., \$50.00; Chas. N. Johnson, Raleigh, N. C., \$25.00; M. M. Saunders, Raleigh, N. C., .50; S. B. Equal, Raleigh, N. C., \$1.00; Miss Grace Deaton, Raleigh, N. C., \$1.00. \$5006.70.

L. F. Johnson, Pastor.

NOTES AND PERSONALS.

—Prof. W. P. Lawrence, Elon College, N. C., has an important notice in this issue for all who will attend the Southern Christian Convention at its forthcoming session.

—Rev. H. R. Clem, pastor, has a worthy and meritorious appeal in this issue. Bro. Clem is doing a great work, building substantially for the future, and deserves encouragement.

—Rev. W. D. Harward has just had a series of special services, which were very helpful in the Newport News, Va., Church. The work goes well with Bro. Harward, at Newport News.

—Score Charlotte again. Within a radius of 100 miles, taking that as a center, there are 483 cotton mills representing \$165,000,000. capital. Some one says that 600 bales of cotton were raised last year within the city's limits also.

—As was generally expected, and much predicted before hand, President Taft led Ex-President Roosevelt a very long way in the lead, for delegates to the Republican Convention in New York last Tuesday—Roosevelt getting about seven out of a hundred delegates.

—We are pleased to present a very readable and timely article this week from Mrs. W. H. Carroll, Burlington, N. C., Chairman Woman's Board of Missions for Western N. C. Conference, on the topic: "Why I Believe In Missions." Her reasons are worth while.

—The committee from the Lutheran Synod in this State, who had the matter in charge, decided by a vote of 5 to 4 to locate their woman's college at Salisbury. Lexington offered four beautiful sites of from 9 to 15 acres, and \$19,000. in cash, and ran Salisbury the close vote for the school.

—The lower House of Congress passed a bill, 163 to 30, virtually taxing out of existence phosphorous matches, the high death rate among phosphorous match makers inspiring the bill and the large majority in its behalf. Numerous fires from the phosphorous match and millions of property loss ought also to count.

—Of course the meat packers of Chicago, after a legal battle of ten years, and a trial lasting now for several weeks past, were declared "not guilty of violating the criminal section of the anti-trust law." Who expected the Swifts and the Armours and the Morrisises to be declared guilty. Not we. The Government will have to try again.

—Senator Stephenson, of Wisconsin, who spent over \$107,000. on his election to the United States Senate was exonerated by that body last week. And Senator Lorimer has also won his fight,

practically. Thus "the highest legislative body on earth" has in it at least two members for whose elections fortunes were spent in methods that were cloudy and suspicious and exceedingly questionable.

—Rev. W. D. Harward of our Newport News, Va., Church has organized a mission study class in the recently organized Woman's Missionary Society and has ordered fourteen copies "Western Women in Eastern Lands" as book of study. We know of no more inspiring book than this for Women's Missionary Societies to use in their study. The Christian Sun can supply the books at the publisher's rates—35 cents the copy, paper; 50 cents the copy, cloth binding.

—The Woman's Missionary Union of the Baptist churches of this State in session at Monroe last week adopted as their watchword for the coming year, "Prayer," and that all Woman's Missionary Societies strive for a deeper spirituality and a fuller sense of their responsibility; and that the aim for next year be \$13,000.00. Their fund is equally divided between home and foreign missions. The Union was largely attended and the women were enthusiastic for missions, and for greater work in mission fields.

—The papers quote Dr. Len G. Broughton on the eve of his leaving Atlanta, Ga., to go to Christ Church, London, as saying: "I am going to England to Americanize Christ Church." "No," correcting himself, "I am going to Broughtonize that church. I meant to say." We respectfully suggest that Dr. Len correct himself again and say, next time, "No, by God's help, and in His strength. I am going to try to Christianize that church." To Broughtonize a church does not sound good, though it may mean much. Humility and reverence should have first place in the minds of the great men as well as the small.

—Another one of the Allens, young Claude Swanson Allen, this time, now notorious for shooting up Corroll County Court, Hillsville, Va., March 13, gave himself up last Thursday and was landed in jail. He was worn with fatigue and exposure and hunger, not having slept in a bed since the day of the tragedy, and expressed himself as glad to be under roof again. Strange indeed that men, in a mad fit, in hot anger, will do a deed in a moment that means loss of home, family, property, good name, character, protection of the law and life itself in the electric chair. "The way of the transgressor is hard."

—We express thanks to our relative and friend, J. D. Franks, for remember-

ing us with a very neat and attractive invitation to the Thirty-third Annual Commencement of Gilliam's Academy, Alamahaw, N. C., April 4th and 5th, 1912. Governor Kitchen is to deliver the literary address at 2 p. m. April 4th. The public debate occurs at 7 P. M., April 5th, the query for discussion being, Resolved, That the United States should levy a tariff for revenue only. E. B. Denny and J. W. Gilliam, Jr., are to uphold the affirmative: J. D. Franks, and J. S. Gilliam are to speak for the negative. We have no doubt but that the occasion will be meritorious in every way and largely attended.

—The Sun carried an announcement in last week's Norfolk Letter that brought to us, as well as to the people of Norfolk, deep regret, namely, that Rev. A. M. Hanson had resigned the pastoral charge of our Third Church to take effect June 1. Bro. Hanson has decided to pursue his studies further in a seminary. This is a worthy and commendable desire, all right, but the work was going wonderfully well at Third Church with Bro. Hanson as leader and beloved pastor, and the relationship there between pastor and people was tender to a degree and one that is not easy to sever. The South will have to keep its eye on Bro. Hanson and fetch him back as soon as he is ready to re-enter the ministry from the class room.

—Publicity is newspapers and magazines to the amount of 1,500,000 inches a year on tuberculosis and its prevention is being given by the press of the United States, according to an estimate issued today by The National Association for the Study and Prevention of Tuberculosis.

If all the publicity on tuberculosis given by the press of this country in the year ending April 1st were gathered in one paper, the National Association estimates it would make a paper of over 6,250 pages. In the last four years, during which time an active publicity campaign has been carried on, the National Association estimates that over 5,000,000 inches or over 90 miles of press notices on tuberculosis have been published.

"Publicity is the very heart of the educational campaign against tuberculosis," says Dr. Livingston Farrand, the Executive Secretary of the National Association. "Largely because of the intelligent cooperation of the press, has the anti-tuberculosis movement in this country been able to become, as it is, the greatest organized movement of its kind in the world. When tuberculosis shall have become a rare disease, the American press may justly claim a large share in this gigantic achievement."

SUFFOLK LETTER.**Delegates, Do Not Fail To Read.**

The first session of the Southern Christian Convention at Elon College April 30th-May 3rd, will be at 8:00 P. M. Tuesday, April 30. After the opening session at 8: P. M. Tuesday, the Convention will meet 9:30 A. M., 2:00 P. M., and 8:00 P. M. This is the time suggested by pastor of the College church and the College President.

Delegates should arrive any time during the day on Tuesday, April 30, and be present at the opening exercises and remain till final adjournment. The Convention Secretary, Rev. I. W. Johnson, has very thoughtfully published in the "Christian Sun" of March 27th, a list of the Delegates and Alternates. This list shows a wise selection of good men to represent the Conferences in the Convention and it remains for those honored by election to accept service as well as honor. Every delegate should feel that he has been really honored by election and seek to perform the service expected of one chosen to represent his Conference. No man can attend the Convention and give attention to the reports, discussions, and resolutions, without carrying back to his conference some new interest, enthusiasm, and determination to do more for the cause of Christ and his church.

The man who considers his election an empty honor has not entered into the real significance of the Convention or has deceived himself as to his own importance. The man who is ashamed of his church, or embarrassed to be known to the public as its representative, needs the stimulus of a new conception as to the principles of the church in their leavening processes for a hundred years; he needs, also, the outlook of a century into the future in the teachings, labors, and achievements that must crown the spiritual forces at work among the states of this union. If I knew how to do it, I would impress every minister and delegate with the dignity, the worth, the joy, and the possibilities of the Convention. It is not a mass meeting, not a debating society, not a picnic, not a pleasure resort, but a honest ingathering of the facts, results, experiences, and inspiration of two years of seeding, cultivation, and toil. Out of this harvest we may thresh some good seed for better harvests.

Most of the material from Boards, committees, departments, and officials is now in the hands of the chairman who will soon lay the matter before the Program committee to put in order for convention use. If any person has any further suggestion to make as to the convention program please send it in in definite shape

and as soon as you read this to W. W. Staley, Chmn., Suffolk, Virginia. The committee is anxious to frame a program suited to the needs, the taste, and the best interest of the convention and all the conferences composing it.

Moreover, it is important for chairmen of boards, committees, and departments to prepare reports with great care, for speakers, who have been chosen to represent these reports, to furnish the convention with information, suggestion and inspiration; for all who wish to discuss great subjects to post themselves along the lines of their choice; and not the least, for all to bring the warmhearted fellowship of true Christians and the loyalty of devout members of the church. The Convention should glow with the fervor of spiritual enthusiasm from opening prelude to final benediction.

W. W. Staley.

NORFOLK LETTER.

Yesterday was a lovely day. It was made still more so by Dr. J. O. Atkinson's presence at the morning service of the Third Church. His theme was "The victory that Overcometh the World, even Our Faith." It was an inspiring sermon on the faith which rests in God. He also gave a happy talk to the Sunday school, and assisted in the ordination of Bro. B. L. Nichols as deacon. Bro. Nichols is held in high esteem by his church and in the community and it was the very sincere desire of the Third Church congregation that he be made a deacon. The attendance contest between the "Reapers" and the "Brotherhood" classes ended yesterday. The men suffered defeat by six points. Now the ladies will have to endure whatever entertainment the men may offer them, for the victorious "Reapers" are to be entertained by the "Brotherhood."

The meetings being conducted at Rosemont by Pastor D. A. Keys are progressing nicely. Eleven conversions are reported thus far. Rev. C. C. Jones preached at Berkley yesterday, and Rev. I. W. Johnson at the Memorial Temple last night. Bro. Garman, accompanied by his family, returned from West Conshohocken Friday and is now a real resident of Norfolk. The Lambert's Point Church is very happy to have him with them, and we bid him and family a hearty welcome.

It has been decided definitely to hold the banquet of the men of the Christian Church in Eastern Virginia at Norfolk on Tuesday evening, April 23rd. Arrangements are now being made with one of the leading hotels for that purpose. Dr. Lightborn, of Dover, Delaware, and

Col. E. E. Holland will probably be the principal speakers. Admission will be limited to one hundred plates—or guests. Tickets will be one dollar each. A treat is in store for those fortunate enough to attend. The real purpose of the gathering is to promote the interests of our church by bringing our men together for a better acquaintance. Better see your pastor about a ticket if you desire one. On account of being limited, tickets will be apportioned among the various churches on the basis of the number of men in the churches. A. M. Hanson.

Monday, April 1, 1912.

INDIVIDUAL WORK.

It appears to be true that there is too much of generalizing in Christian work. There may be a good deal of breadth in efforts to reach many people at a time with gospel influences. This is a commendable purpose; but the more essential thing is specificness in the work. A directness to individual cases. It is one thing to pray for the conversion of sinners in one's own community; it is another thing to pray especially for each person in the community, however far from God he may seem to be. In this work there is a centralization of power and effort. In praying one's whole heart is thrown in the direction of a single lost one, whose salvation is greatly desired by the praying one. Rev. Martin F. Lamb, in his booklet, entitled "Every Creature," says: "I shall never forget how a pastor once singled out the three leading men of the place, all rough, swearing, ungodly men. He asked us all to pray for them; didn't mention their names—only said, 'those three men,' and kept on saying it at every meeting for prayer, until every member of the church become interested in those three men; and prayer ascended to God every day, and almost continually for over six weeks, until the trio were, one after the other, converted. My conviction is that no real, deep work of grace is possible that does not develop this element of individual work for individual souls." In the example given by Mr. Lamb, we see the results of specific work for a specific purpose. In this instance, there was a combination of individuals in pursuit of one particular object. It was not a spasmodic effort, not a persevering and concentrated work; and it seems that no personal appeal was made to any of those men. Such an example ought to stimulate any Christian reader to be more specific in his praying, and more hopeful of seeing great results.

C. H. Wetherbe.

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR.

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

We feel that we can be of service to you in getting the Sunday school and Christian Endeavor society doing more effective work if you will let us. The editor of this department is the superintendent of the First Christian Sunday school, Greensboro, and is endeavoring to become familiar with and acquaint others with the very best in Sunday school methods. There is much information that can be given you in the way of organization, classification, teacher training, getting people to attend and interesting children in the school. Every superintendent in the Southern convention is invited to ask for information. Address Charles A. Hines, Greensboro, N. C.

Too few of our schools make the Sunday school attractive for the children, when it is such an easy and inexpensive matter to do so. The big picture roll is unknown in many of our schools, but costs only 75 cents a quarter. Some of our schools do not use the picture cards, which may be secured for a class of 10 little folks for 25 cents a quarter. Write the Christian Publishing Association, Dayton, Ohio, for samples. Story books for use of teacher on class are very cheap and they would brighten the day for the little folks so very much if used. Write for prices.

If you want to get in touch with the finest literature on Sunday school work, write to the following addresses for catalogs and samples: Christian Publishing Association, Dayton, Ohio; David C. Cook Pub. Co., Elgin, Ill.; The Pilgrim Press; Boston, Mass.; Christian Board of Publication, St. Louis, Mo.

One cannot but wonder why some of the schools and individuals who subscribed funds for the Young People's Convention ignore appeals for payment of these pledges. Brother Cox will probably have to publish the list again, for they will not hearken to his call. Let's meet our obligations to the church along with our obligations to others. The con-

vention needs the money you subscribed. It has been depending upon you, because it had faith in your word.

Sunday school superintendents are again reminded of the appeal made by President Smith from every school for our work. Some have responded. Did your school? Surely you will not fail to help to this extent.

NOTES ON C. E. TOPIC, APRIL 14.

Subject: "Enriching the Lord's Day,"

Mark 2:23-28; 3:1-6.

The Sabbath is both a religious and a civil institution. It is recognized generally—everybody knows the day—but is there anything like a proper observance of it? There are thousands of men whose work on Sunday is not different from that of other days. This is bad enough, but in their case there is at least a colorable excuse—that is, in most cases. But what shall we say of the business man who closes his office on the day, but spends it in joy-riding, in dissipation, in "riotous living?" What of those who are poorer who spend it in loafing and carousing? What of those who make it a day of desecration?

It is true that the Sabbath was made for man, but never did the author of that expression mean such a construction as people have attempted to put upon it. It was not made for those things that weaken, destroy and kill. It is for man that man may cease from work and turn to the things that build and strengthen him; that he may give comfort and peace to those who need his interest, his sympathy, his help. Are we using it thus?

The Jewish Sabbath was the seventh day, or at the end of the week. The Lord's Day is the beginning of the week, and shows us that worship is not alone for remembrance of God's blessings, but for beginning of our service. Devotion should begin every duty. "Seek ye first the kingdom of God."

"The Jewish Sabbath commemorated the creation of the heavens and earth and the deliverance of the Israelites from bondage. (See Ex. 20:8-11; Deut. 5:12-15). But the Lord's Day commemorates the finishing of the work of salvation. Those who insist that we should keep the Jewish Sabbath on the seventh day of the week retain a Sabbath that does not bring to mind God's finished work of grace. They miss the point of the whole matter."

Points from Eloquent Pens.

He who ordained the Sabbath loves the poor.—Holmes.

The reward of good works is like dates, sweet and ripening late.—Talmage.

A world without a Sabbath would be like a man without a smile—like a summer without flowers.—Beecher.

The Sabbath is to be enriched by what we lay up treasure in heaven; it cannot be enriched in any other way.—Amos R. Wells.

Sundays are windows burnished by angels through which we look out from the great temple of religion upon the want and sins of the world.

Moses read in the light of the burning bush that everywhere is holy ground, and in the light of the life of Christ we may read that every day is a holy day, or that no day is truly holy with us. Christ accepts no honors on Sunday from him who goeth forth dishonoring him on Monday.

When a gentleman was inspecting a house in New Castle, with a view to hiring it, the landlord took him to an upper window, and said, "You can see Durham Cathedral from this window on Sunday." "Why on Sunday above any other day?" inquired the man. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath when the earth-smoke of care and turmoil no longer beclouds our view.—Rev. Charles H. Surgeon.

"Mamma," said a little boy one Sunday afternoon. "I s'pose they call this day a holy day because it's such a loving day." "Why, every day is a loving day," said his mother; "I love papa, he loves me, and we both love you and baby every day as well as on the Sabbath day." "I know it, mamma, but other days you haven't time to say so, and father can't take me to hear the singing, and he can't amuse me on his knee, and tell me stories 'bout good boys 'cept on Sunday. O, yes, mamma, it is a loving day." A large part of every Sunday should be spent at home cherishing the domestic relationship. Next to public worship no other Sunday duty can be more important.—Mary E. Watson.

Daily Readings.

April 8.—By church-going, Luke 4:16-19.

April 9.—By Bible study, Ps. 1:1-3.

April 10.—By kindly deeds, Matt. 12:9-13.

April 11.—By visitation, Jas. 126-27.

April 12.—By restfulness, Ex. 20:8-11.

April 13.—By service, Mark 6:1-6.

April 14.—Topic.

THE EFFICIENCY CAMPAIGN.

What it Is.

It is an endeavor on the part of the United Society and the state and local unions, to better the work of the socie-

ties along twenty-eight specific lines.

These lines include (1) study of Christian Endeavor methods and principles; (2-11) advance work for the leading committees; (12, 13) improvement in prayer and testimony; (14-16) in consecration meetings, leaders, and singing; (17-19) in society finances, giving, and business meetings; (20) in socials; (21) in evangelism; (22) organization of a study class; (23) better private devotions; (24, 25) work for honorary and associate members; (26, 27) aiding the church services and the pastor; (28) backing up the union.

What It Will Do.

It will rejuvenate your society, and make it as nearly ideal as this faulty human nature of ours will permit.

How to Find Out About It.

Send a two-cent stamp to the United Society of Christian Endeavor, Tremont Temple, Boston, for the circular describing the efficiency campaign. Then read it.

Then do it.

CLASS ARRANGEMENT.

By Ms. J. J. Lincoln.

To exemplify we will have to choose a particular school. Let us say that the one we are looking at has six elementary classes; two junior, two primary, one beginners', and one infant. The last named is composed of children under five, children yet too young to do any certain amount of memory work. They can do some, one child more, another less. If there is a prescribed course of supplemental lessons they do not apply to this class. It is the baby class and serves as feeder for the beginners' class next year.

The church building at which we are looking has a main room, a Sunday school room, 18 x 30, and an unfurnished pastor's study, 8 x 8. Now how and where shall the six elementary classes be located? There are five other classes that must occupy the main room. Our purpose here is to suggest the best arrangement for the six. The Sunday school room accommodates three classes. Shall it be the three lowest? We think not. Let us hang our curtain, crosswise, cutting off about one third of Sunday school room. There we have space for beginners. Now we divide the larger end, this time lengthwise, and there we have first and second primary. Let the infants have the study.

The Juniors, two classes, can do no better than occupy a part of the main room, but by all means let them have corners, preferably in the rear, that can be most conveniently curtained or screened. This screening must be done if you would

gain desired results. There is nothing else for these juniors to do, so they must be allowed to sit with and to have a part in the opening and closing exercises of the main school. At some stage let them have at least one song all their own. Best that it be the closing song and that they march from class to platform and remain in position for closing prayer. For the class apartment a blackboard and a map are indisputable articles of equipment, and these if mounted on easels at right height furnish good part of the screening and thus serve a double purpose. By all means get the students' map of Palestine. It is the best yet. The infants may be in main school with parents or caretakers until time for class. They are then conducted to class apartment and kept there, that is, not allowed to return to main room. These tots possess a most happy advantage in having a room all to themselves with little low seats and an outer door. Every Sunday when weather admits, in the something like forty minutes that the children are held here, the teacher will want to give them some little rest exercises and nature lessons out in the open. For decoration of the room, flags and banners for use in out of door drills etc., and some permanent pictures are arranged upon the wall just above wainscoting, and around wainscoting either tacked, or pinned to burlap, and changed from Sun-

day to Sunday, are the crayon outlines, pictures, and other objects bearing on the lesson.

Now to return to the S. S. room. The curtains are drawn. The room has an organ and there are low seats. Children have entered here one by one some having arrived perhaps fifteen minutes before the time for opening. They are just like children are apt to be—all over the room. What must be done to obtain quiet? Children, take your places. (?). Never. A call to order in that way would result in something like so many sheep scampering over a lumber pile.

There is but one entrance or exit without going through main room which must be avoided; if there were two the children as they march and sing could pass out by one, enter by the other, and take their places in good order. But what must be done must be done, and a way is found. The organ sounds the opening chord of some easy marching song. Without uttering a sound the teacher in charge demonstrates the time until all seem to have caught it and are moving in even step around the room. After making a few circuits the singing begins and one by one the children stop at their respective locations, then sit at a given signal. Or, the march may be only instrumental and after all are seated the first song may be taken up. Or, another way, the

Continued on page 12.

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Mrs. W. H. Carroll, Burlington, N. C.

This Department is edited by Mrs.
C. H. Rowland, Franklin, Va., to
whom all items of missionary inter-
est and matter for the Department
should be sent.

WHY I BELIEVE IN MISSIONS.

1st "Because Missions are God's thoughts." It is written, "There is none other name under Heaven given among men whereby we must be saved." The last command of Jesus the Christ, before He ascended up to Heaven was, "All authority has been given unto me in Heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, Son and Holy Ghost." The Holy Ghost is the only power by which disciples will be made of heathen nations, and this power Christ promised to those who take up His cross and venture among the heathen for His sake—He says, "Ye shall receive power, when the Holy Ghost is come upon you, and ye shall be my witnesses unto the uttermost parts of the earth."

2. Because the need is urgent." It is said that 70,000 souls die daily who never saw a Bible or heard of Christ. More Missionaries! is the cry. Thirty-eight foreign missionaries have appealed to the Student Volunteer Movement to issue a call for more than 350 men and women. The demand is greater today than ever before.

Of the entire population of Europe 13,000,000 are Mohammedans. In Mexico we find 3,500,000 Indians almost entirely ignorant of Christ. Of the 469 Chinese studying in the United States at the expense of the Chinese government, only 120 are Christians. The harvest is indeed great but the laborers are few. Still, much is being done along the line of Missions. During the year 1910 souls were brought to Christ at the rate of 2,000 per week.

The great secret of there being so few Mission workers is the lack of funds. Money is needed, much money!

Money is spent at the rate of \$2,250,000,000 per year for whiskey and tobacco, but when it comes to money for mis-

sions, the sum is a mere pittance in comparison. Our Missionaries in Foreign fields are forced to undergo many hardships for the lack of money and others who have heard the cry, "Come over into Macedonia and help us" are kept at home because of the same reason—lack of money.

3rd. Another reason for a belief in Missions is the reflex influence upon our home church. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation."

"Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." We are sure the Lord will never fail us if we do our part and fulfill our obligations, because He is the same yesterday, today and forever. It is also written that He ever liveth to make intercession for us, and He is with us always, even unto the end of the world. "If ye love me, keep my commandments." How can we keep Christ's commandments if we withhold what is rightfully His—in time, money or service? We also have the promise, "He who soweth bountifully shall also reap bountifully."

Mrs. W. H. Carroll,
Burlington, N. C.

THE ORGANIZATION OF OUR CHILDREN FOR MISSION WORK.

There is no phase of Christian effort that yields more pleasing results than the training and directing of children for Christian service. If we want to have efficient, interested workers in our missionary societies, we must begin now and train up our children in the missionary spirit. Many of us today feel ourselves hampered because of our lack of training along this line, at that most impressionable time of our lives. Give the children a chance, encourage them by your interest and your sympathy and they will go forward in this work with a zeal that will shame those of us who are older.

Realizing this need of training and educating our children along missionary lines, the Woman's Board of Home and Foreign Missions of the S. C. C. offers the following constitution for children's societies and insists that wherever a Woman's Missionary Society has been organized that it, at once, take up this phase of the work; and if there is not a Woman's Missionary Society, and the women do

not seem disposed to organize just now, will not some woman in the church organize the children and through them interest the mothers? It is no unusual thing for the children to lead them. Several churches already have Children's Societies and we trust that they will adopt this form of constitution that there may be uniformity in this work also.

Constitution for willing workers.
Missionary Society in Christian churches
Adopted by the Woman's Missionary Board of the Convention.

ARTICLE I. Name.

This society shall be known as the Missionary Willing Workers of the Christian church at ----- and shall be auxiliary to the Woman's Missionary Society of said church and connected with the Woman's Boards for Home and Foreign Missions.

ARTICLE II. Object.

The object of this society shall be to learn the needs of people without the Gospel in our own, and in heathen lands, to educate the young in missionary work, and do whatever we can to send the Gospel to those who have it not.

ARTICLE III. Membership.

Any person under 14 years of age may become a member of this society by paying two cents a month into its treasury.

ARTICLE IV. Officers.

The officers of this society shall consist of the superintendent elected by the Woman's Missionary Society a president, vice-president, secretary and treasurer, all of whom shall be elected annually. The pastor is a member ex-officio.

ARTICLE V. Duties of Officers.

The duties of the officers of this society shall be the same as in other similar societies, except the treasurer shall pay all money into the treasury of the Woman's Missionary Society, and shall make a full report of the same at or before the time of the quarterly report of the Woman's Missionary Society. But in case the church has no such society then the money may be sent direct to the Woman's Boards for Home and Foreign Missions.

ARTICLE VI. Meetings.

The meetings of this society shall be held monthly on -----, at ----- o'clock.

SUGGESTIONS.

1. Changes may be made in this Constitution, if thought best, by any Woman's Missionary Society.

2. Let each society decide the age of membership—we would suggest 14 years—and the time of the regular meetings.

3. When adopted by the society, the Constitution may be recorded in the secretary's book.

4. The Suggestive Helps for organizing and working Woman's societies may be helpful in this.

5. Try to secure the membership of every person possible from the age of 14 years down to the Missionary Cradle Roll.

6. The money should be equally divided between Home and Foreign Missions.

7. Money raised for Missions should in no case be used on the local church. This both cultivates selfishness instead of generosity, and is a diversion of the money from the object for which it was raised.

SUGGESTIVE PROGRAM.

Song.

Preparation for prayer:

"We bow our heads as we draw near
The King of kings, our Father dear.
We fold our hands that we may be
From all our work and play set free.
We close our eyes that we may see
Nothing to take our thought from
Thee."

Prayer.

Responsive reading from the Bible or the repeating of memory verses.

Song.

Roll call with response.

Chapter from Mission Study book or a mission lesson by the superintendent.

Dues and offerings.

Secretary's report and other business.

Closing Song.

For copies of this constitution and other Missionary Literature, address The Christian Sun, Elon College, N. C.

WESTERN WOMEN IN EASTERN LANDS.

By Helen Barrett Montgomery, Author of "The Island World of the Pacific."

The latest addition to the "United Study of Missions Series." A collection of convenient and valuable handbooks devoted to the methods and results of Christian missions.

Price—Paper covers by mail 35c. Cloth bound by mail 57c. Special Library Edition—blue and gold binding, gilt top, by mail 85c.

"Western Women in Eastern Lands" is the tenth in a series of text-books issued by the Central Committee for united study for the use of Women's Missionary Societies. This inter-denominational committee was appointed at the time of the Ecumenical Conference in New York in 1900. The outline studies which they have issued yearly have had a very large and increasing sale.

"Western Women in Eastern Lands" gives in a thoroughly popular way, the story of the growth of these fifty years. It traces the development from one society to forty, from a few thousands to nearly four millions of contributors an-

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nally, and from one missionary on the field to an army. The movement is sketched on the background of the enlarged activities of women during the nineteenth century. The educational movement under Mary Lyon, anti-slavery, suffrage and temperance are all disposed of as parts of the movement.

Address orders to The Christian Sun, Elon College, N. C.

THE AMERICAN GOVERNMENT.

By Frederic J. Haskin.
A Book That Shows Uncle Sam at Work.

How many of the following questions can you answer? Where, and how, is the clock that regulates the time for the nation kept?

What one man can commit murder without suffering arrest?

What one Government Department never gives an accounting of the money it spends?

Where is the card file that tells the individual histories of half a million liv-

ing foreigners?

Why are portraits put on paper currency?

When did it take over 3000 shots to hit a man?

Why do American battleships carry three chronometers?

Who was the "Santa Claus Lady?"

What Indians are the richest folks on earth? What inventions can make you a millionaire?

Where is the map that's as big as a city block?

What fish have tags on their tails?

What 300-page book was printed in a night?

You'll find the answers to these and a thousand other interesting questions about your government, in the amazing story.

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Elon College, N. C.

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J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
A. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$645.38

Dues.

J. Newman Denton10
S. E. Denton, Jr.10
Jos. Rabb Denton10
Henry Leurs Redmond05
Blanche Saunders10
Doris Saunders08

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Linville, Va.71
Wakefield, Va.112
Greensboro, N. C.1.93
Columbus, Ga.50
Wake Chapel, N. C.2.06
Auburn, N. C.1.10
Wentworth, N. C.2.57

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Rev. L. E. Smith 1.00
Miss Edna Wheeler 1.00
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C. C. Johnson 1.00
L. M. Clymer 1.00
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Miss Marguerette Watts .. 50
J. I. Branch 1.00
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W. D. Gregory 1.00
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Amount 9th week\$68.07

Total \$713.45

Elon College, N. C., March 27, 1912.

Dear Children and Friends:

It would seem that the warm sunshine has put our Cousins to sleep and they are enjoying rest rather than writing to the Corner. My children, I do request you to write regularly so we can keep our Corner full of letters and interest. Many of our girls and boys could add much to our work if they would write often and a large number would greatly help in our support.

We are grateful to the \$1.00 friends who are helping us. We need hundreds of them—will you be one?

Still we are anxiously waiting for 15 fifty dollar men so as to pay off our \$1,000 mortgage. Will you be one? We are asking you and that's all we can do. Now is the time we need help.

A little sunshine has come and then rain again—then disappointment! Life is a strange and wonderful mixture—success and failure, hope and despair, expectation and disappointment—how often we think we have the one and grasp the other! As the seasons change, come and go, so are the experiences in life.

Now, really friends, let's get down to business. The Orphanage needs your sympathy and help just now, and let's not have disappointment and failure of my plans. Consider now!

Yours gratefully, Uncle Jim.

Portsmouth, Va., March 22, 1912.

Dear Uncle Jim:

Here we come again with love to you and the cousins. I hope you will excuse us for not writing and sending February dues as we went into our new school the first of February and took up lots of new work for 1912; and mother has been very sick with the grip. She is some better now. I will close with love to you and the cousins. From your loving little nieces, Blanche and Doris Saunders.

There was only 18 cents, girls; guess you must have put more on your letter than you thought. Let us hear from you again soon, for we want our cousins to keep the Corner lively.

McRae, Ga., March 24, 1912.

Dear Uncle Jim:

We have had some fine, sunny days recently. We enjoyed playing in the sand.

Papa and mamma have been sick for three weeks. Both were in bed all of last week. It was very lonesome for us there. They are some better now.

We send our love and dimes.

J. Newman Denton,
S. E. Denton, Jr.
Jos. Rabb Denton.

Writing of sand piles, children, makes us long more than ever for nice warm days.

Columbus, Ga., March 23, 1912.

Dear Uncle Jim:

Here comes another little letter from the South. I am still sick, but have cut three more teeth. Papa was off yesterday and spent the day and night with me. I sure do like for him to nurse me. He had planned to carry me out riding, but I was too sick to go.

Papa has bought me a bantam rooster and each morning when I awake I listen to hear him crow. Enclosed find my nickle and love, which I send the Orphans.

Your little nephew,

Henry Lewis Redmond.

Stay out in the nice warm weather, my boy, and health will return. You are more fortunate than we in that respect.

Begun on page 9.

marching song may be a giving song and each child as he passes around may place his contribution in a receptacle provided at some convenient place. When this point is reached the opening exercises advance not according to any stated program or routine, but if possible in as many ways as there are Sundays in the year.

But our paper has grown too long. We close the curtains. The six classes are now shut in and ready for the lesson. Next week we will try to speak of the teacher teaching.

REPORT OF TREASURER, YOUNG PEOPLES' GENERAL CONVENTION.

Since my last report I have received the following amounts:

Liberty Spring, S. S.\$1.00
Mt. Auburn, S. S. 1.00
Wakefield S. S. 1.00
Wentworth S. S. 1.00
Apples' Chapel S. S. 1.00
Monticello S. S. 1.00
Pleasant Grove S. S. 1.00
Mrs. J. B. Montgomery 1.00
H. F. Samuel 1.00

Total \$9.00

If the other Sunday schools of our Convention will do their part we can have every obligation paid by the time our Convention meets at Elon College. We are counting upon them.

L. I. Cox, Tress. Y. P. G. C.

—Bandits traveling in automobiles are terrorizing the people in some parts of France.

AMONG THE CHURCHES.

Alabama Letter.

The third Sunday instant the writer enjoyed the privilege of a day with the church at L. Grange, being there in Rev. G. D. Hunt's place. Bro. Hunt went to Pleasant Grove in our stead. It had been several years since we had worshiped with this congregation, during which time a number of changes have taken place. Some who were active and faithful in the Master's service there a few years ago, are not to be seen now; for a portion of these have changed their place of residence, while others have crossed the shining river and are now citizens of the heavenly country. While saddened because of those who are gone, it was a source of peculiar pleasure to find a number who were loyal to the church in other days, still interested and active in the service of Christ. In addition to those who have remained faithful for the past years, several intelligent, consecrated men have been received into the church. This church has some very fine talent. There is promise of a larger membership.

The past Sabbath was the writer's day at Langdale. Three impressive, helpful services were held. At this point we have only a very small membership, quite a number of our members having moved away recently. This loss is very keenly felt. The membership we have, however, may be depended upon. A more loyal constituency would be difficult to find.

Rev. C. W. Carter filled his appointment at Bethany last Sunday. He reports a good day. Bethany is one of our border churches and has labored against adverse winds. The membership here is composed in part of young men of intelligence and ability. The church is located in a fertile section and is surrounded by an upright, progressive citizenship. The work here ought to prosper.

The church at Wadley has extended the "Mission Rally" an invitation to meet here the fifth Sunday in June. The invitation hasn't been officially accepted, but we are sure it will be, whereof the Wadley church is glad.

G. O. Lankford.

Conshohocken Letter.

Beautiful days have come again, spring-birds are singing in the meadows, and glorious sunshine again fills the world about us. Such conditions bring new life and inspiration to church activities. One of the most encouraging, and promising conditions in the work here is the life and movements just now among the young people and in the Sunday-school. Last evening a large number of fine young men met at the home of their teacher, Bro.

John Reinheart, to organize for more active and better service. The following officers were elected: President, Prof. Frank Reinheart; Secretary, Mr. Allen Barr; Treasurer, Howard Epright; Teacher, John Reinheart. Brother Reinheart and his excellent wife, with Frank by their side, failed not to entertain the young men in first class style. It was a company of fine looking young fellows full of promise to the church.

Square Deal Bible Class, organized about the first of February with 18 members, has passed the fiftieth number in enrollment, and last Sunday we had thirty on recitation with a good lesson too. Last Friday evening Mr. and Mrs. Lobb entertained the class at their home, and it was difficult to determine which was the happier, our host and hostess, or their guests. Miss Willfong, the vice-president, was in charge of the meeting. The class decided to make an Easter offering at our Easter services. Much time was occupied in business matters, singing, impromptu speeches, and social intercourse. The class is now supplied with Membership Certificates. Since the organization of this class almost every class in the school has been organized except the Primary, which we believe will mean much to our work in that department.

The Ladies Aid Society met at the parsonage last Thursday, in regular session, and although the ground was again covered with sleet and ice a good attendance was recorded. By a unanimous vote they decided to place electric lights in the church and parsonage, and also to have the church walls worked over, and reported funds enough on hand to pay the bills.

A general meeting was recently held in our church auditorium to consider and discuss the boy problem. An organization was effected and placed in the hands of ten representative men of the church and community, as a Council of Control. The church has voted to them the use of the basement for their weekly meetings. While not a church movement the church is keenly interested and hopes to be of service.

Just now we are daily at work on our Easter services. After these services are over we expect to begin a series of revival services for about ten days. Then about the 16th of May the Annual Conference meets with us. Following that will come Children's Day, and interspersed will be, if possible, Mother's Day, and Baby Day, all which means, you see, that somebody this way must be kept busy for weeks to come. Since my last letter congregations have been quite as good as we could expect, and even better, all things

considered. They are nowhere, however, as good as they should be. When I cast my eyes over the field and consider conditions, opportunities, and possibilities, and then think of my own humble gifts and frailties, I am possessed with a deep sense of need and dependence. But the thought that our Father's resources are unlimited and that He can, and does, use very humble instruments and means, often, that His name and power may be magnified I find encouragement and inspiration. We too often place the emphasis in the wrong place and give to man the praise and honor that belongs to God. I shall look to my church here for co-operation and help, and am sure they will extend it; and to God for wisdom, strength and power. If the services fail of fruitfulness I shall, by grace divine, charge, at least a part of it, to my own weakness. I am impressed that just now is an opportune time for an ingathering.

Good as the people are to us, here, we have felt just a little sense of homesickness since we came, but have found a good tonic for it so are not yet alarmed. If I could get the ear of Rev. H. H. Butler I would again remind him that I am getting a great many "phone calls" for funerals, but no marriages yet. What's the secret, brother Harry? Why don't you speak out? A note from Rev. E. J. Epright at Wolfboro, N. H. states that he has been out on the lake, shovelled snow, then cut through 18 inches of ice and through a hole in the ice caught 12 lbs. of shad. Now that would delight Dr. Atkinson, and possibly Dr. Staley, "but please excuse me," until supper-time. Shad is mighty good, but I would not care for shovelling the snow and cutting through such ice to get one. My pen's running dry, so I had better call off for the present.

Murdock W. Butler.

Raleigh Christian Church Building Fund.

Dear Friends:—The work of our Church Improvement Society has been very successful during the past month. The Society is working now to round up a large Easter offering on Building Fund. Will you help them by sending a check to any one of the following officers, L. F. Johnson, pastor, Charles H. Stephenson, President, F. J. Pearce; Treasurer, J. T. Holt, Secretary, W. B. Mann, Chairman of Finance Committee. Any amount will be thankfully received and appreciated.

Standing of the fund, reported March 13th.

Received Since.

W. F. Marshall, \$5.00; T. L. Jones, \$1.00; Mrs. Ethel Smith, \$1.00; Thomas J. Kelly,

\$1.00; J. A. Saunders, \$10.00; W. H. Chisholm, \$10.00; Doctor Chas. Lee Smith, \$10.00; N. B. Broughton, \$10.00; Electric Shoe Shop, \$5.00; J. Kirkpatrick, \$1.00; Geo. A. Oldham, \$1.00; C. E. McCullers, \$5.00 A. P. P. Jones, \$2.00.

March 20 subscribers 189, amount \$5068 70.

-L. F. Johnson, pastor.

Portland, Indiana.

We are in the midst of a gracious revival with the First Christian Church here. There have been fourteen conversions, and seven additions to date, and the end is not in sight. The power of the Holy Spirit was felt in our midst, and several were praising God at one time. The congregations have been good, notwithstanding at the first of the meeting five other churches were holding revivals. We are just closing seven months work since I came to this field. We have a large brick church located on Main St., one block from the Post Office. We can seat about five hundred and fifty.

There have been one hundred and ten new scholars enrolled in the Sunday school since I came here. We have organized an Aid Society which is growing each month. Notwithstanding the cold winter here our congregations have continued to increase until they have three times doubled. As I write there are four inches of snow on the ground which, with the jingle of sleigh bells, makes it look like winter. But one does not feel the cold here as in the South, as it is not so changeable, and one gets used to the continued cold. We are well pleased with our work here, as we can see day by day that God is placing the seal of His approval upon it. The people are so appreciative of my service, many coming to me each Sabbath, saying, I did enjoy that sermon so much, it made me feel good. There are fifteen churches here, with a population in the city of nine thousand people. And we thank God that only a few Catholics are here. One square from the parsonage is the Catholic church, and seven o'clock their first bell is rung for early Mass while many Protestants are sleeping.

I have married six couples since I came, and conducted seven funerals. The churches here are not united, and the curse of the city is the proselyting amongst the preachers and their members. One good feature about our work here is that our church does not believe in the sinful practice of raising money by supper, festivals, or rummage sales; but raise all money by direct free will giving. Already I have succeeded in getting some of the

members to give a tenth, and hope to have others tithing soon. We have had lots of money to raise here since I came besides the pastor's salary, as there were needed repairs to do when I arrived. If I ever boast about my work it would be that I love to finance a church, and have the money raised in God's way, and not in a worldly way. I am still preaching a whole gospel that saves a man from all sin, keeps him sweet, makes him treat his brother right, won't allow him to "slap" or "slur" his co-worker in the Master's great vineyard.

There are several ministers and churches here who preach and believe in a full salvation. During the winter I have held several revival meetings for three of our ministers in which more than sixty have been converted. I delight to hold up a Christ who can save from all sin.

I am, sincerely yours, in His glad service,
S. L. Baugher.

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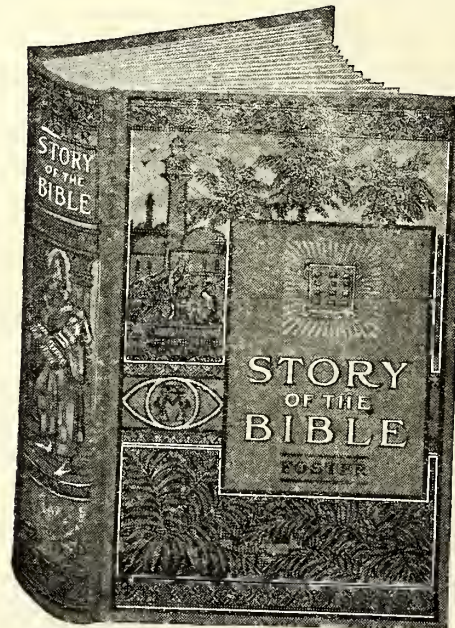
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ELON COLLEGE NEWS.

The Alamance county Sunday-school Convention met here on Saturday and Sunday last with a large attendance. State Secretary J. Van Carter of Raleigh was in attendance and made the "live wire" for the Convention. On Sunday Mr. E. S. W. Dameron of Burlington, N. C. spoke on the Baracca-Philathea Movement and Organized Class, Rev. J. D. Andrew also of Burlington spoke in the afternoon, while the morning Sunday service was conducted by Rev. E. M. Andrews who delivered a most excellent talk to Sunday-school workers.

The Chapel was finished just in the nick of time. By working Friday night the contractors were able to put it in first class condition for the Convention and with its new coats never did this auditorium look so well.

On Saturday night next the Psiphelian Literary Society will give its annual public entertainment, which will consist of essays, readings, college cuts, choruses, solos and a play, entitled The Love of a Bonnet. The cast of characters for the play is as follows:

Mrs. Clipper, Cynthia Garrett; Kitty, Mary Williams; Aunt Jermina Hopkins, Sudie McCauley; Mrs. Hostensia Fastone, Nina Pinnia; Dora, Emma Holland; Katie Doolan, Helen Machen.

On next Friday evening will occur in the College Auditorium the High School Declaimers Contest. The preliminary contest will be held on Friday afternoon and morning from which will be chosen six who are to speak at night. The contestants are as follows: Joseph Hendrix, Concord; Ira Hinshaw, Liberty; William Umstead, Durham; Lonnie L. Wyrick, Brown Summit; H. L. Williams, Summerfield; Byron Osborne, Jamestown, J. Walter Mann, Hawfields; F. C. Feezer, Linwood; Lawrence Lingle, Salisbury; Walter Bridges, Warsaw; Walter C. Kearns, Farmer; Crawley Hughes, Shelby; Ben R. Lewis, Pikeville; Lankston Wilson, Mebane; Robert Waggoner, Walkertown; P. E. Sprinkle, Winston-Salem; Claude R. Pfaff, Bethania; Stephen W. Smith, Walnut Cove; Will Hinshaw, Snow Camp; J. D. Barrett, Cary. This promises to be a very pleasant occasion and many visitors are expected for this occasion.

The local Intercollegiate Peace contest which was to be held here last week was postponed on account of the repairs which were being made in the Chapel, will be held on next Monday night. The winner of this preliminary contest will represent Elon in the State Inter-Collegiate Contest which will be held later in the spring.

Dr. J. O. Atkinson is in Eastern Virginia at the invitation of his friends in that section. He will fill several important en-

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STATIONS	A.M.	P.M.	P.M.
lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:33
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willi Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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